4/92

PATHWAY TO GOD

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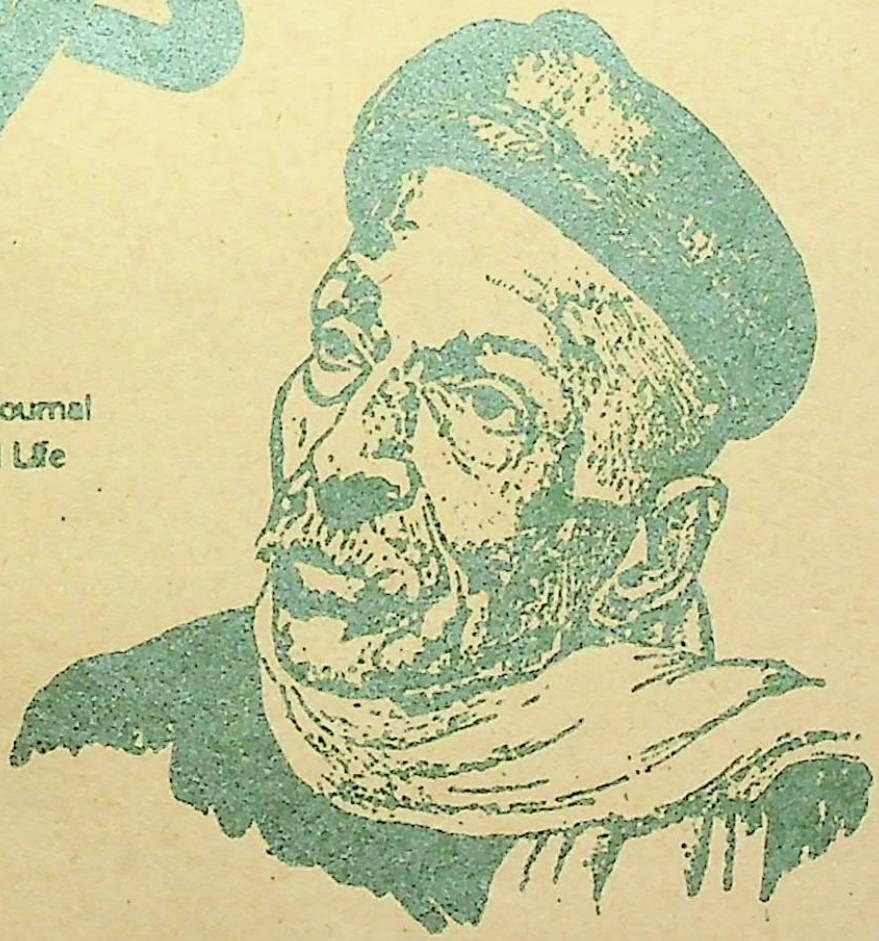
वक्ता का मरे शरण्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM

PATHAWAY TO GOD

(A quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : Prof. T. F. Bidari
Joint Editor : Prof. (Mrs.) Shaila S Mutalik Patil

Vol. XXVI **April 1992** **No. 3**

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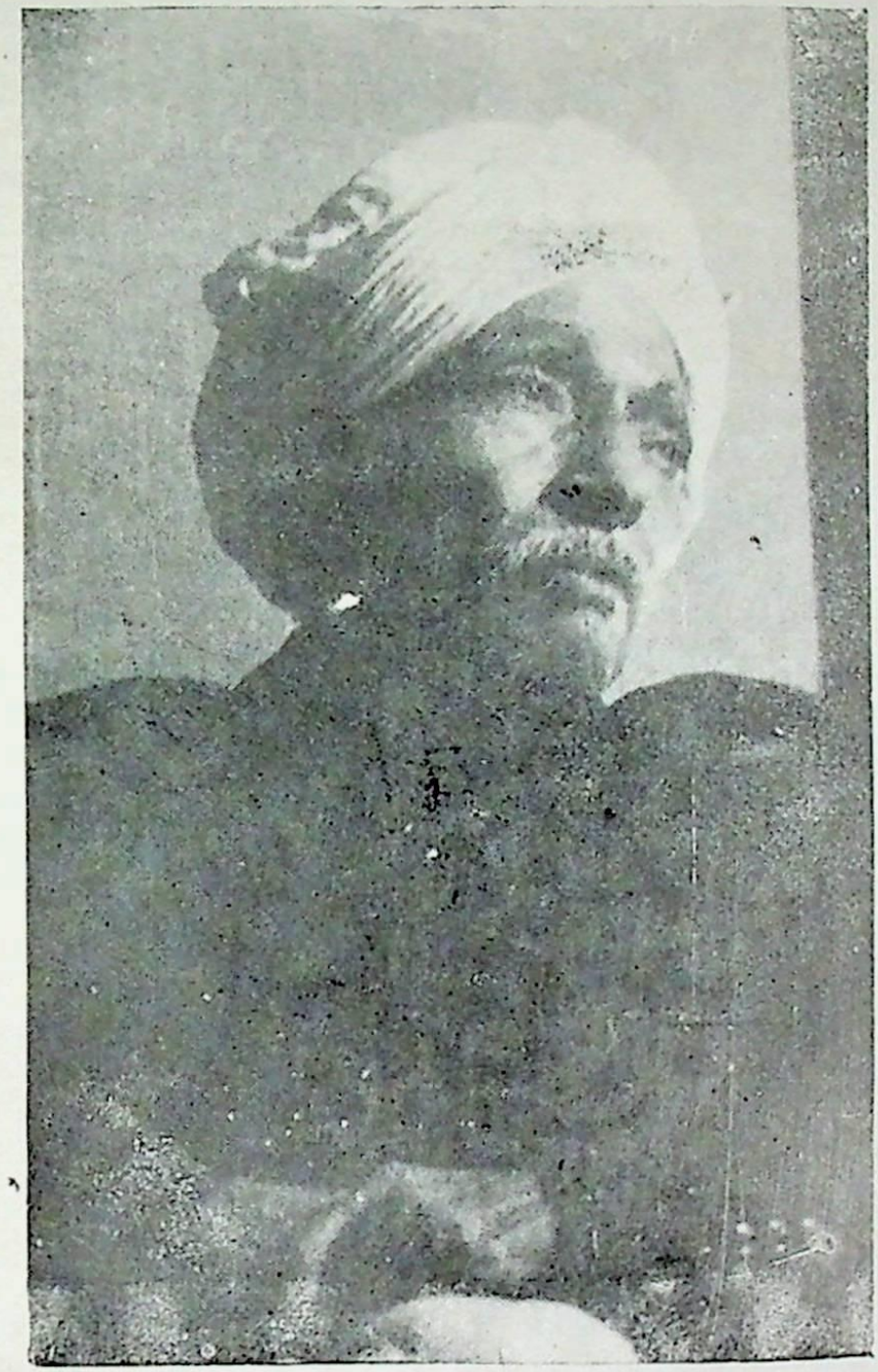

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THE SACRED MANTRAS

ॐ श्री गुरुवे नमः । ॐ श्री गुरुदेवाय नमः ॥

Om Salutation to the holy master, GURUDEV.

ॐ नमः प्रणवार्थाय शुद्धज्ञानैक मूर्तये ।
निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥

Salulation to Daksinamurthy, who is the meaning of OM, an embodiment of pure knowledge, and is ever pure and peaceful !

Daksinamurthy Stotra, by Sankara.

O O O

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥

" Whatever there is changeful in this ephemeral world,–all that must be enveloped by the Lord. By this renunciation support yourself. Do not covet the wealth of anyone."

1, Isāvāsyopanisad.

EDITORIAL

The Noble Path

'O Lord lead me on the noble path !'
"Agne naya supathā rāye Asmān."
(Vide Ishāvāsyopanishad, Verse 18)

O Agni lead us by the noble path that we may reap the good we have sown.

The noble path, Ārya mārga, is sought by ardent devotees of Truth, who in their religious and spiritual effort, eager for realisation, seek the grace of Gurudev; and that is 'the Path-way to God' (Much strangely, 'path' is cognate with Sanskrit word, 'Patha'–'Supatha') By the potent grace of Gurudev, or in a way by grace of spiritual masters like Ramana Maharshi, Sri Paramahansa, or Sri Gopinath Kaviraj of Kāsi, an aspirant can see bright path – a lighted path of wisdom, running through the gloom and darkness. This kind of path is possible only for a fortunate devotee, because guru's grace is showered on the pure mind, which is not misguided by desire, vasana, and imagination : The 'Sine quo non' the indispensable condition for a seeker of truth is the potent Grace of Guru or Master.

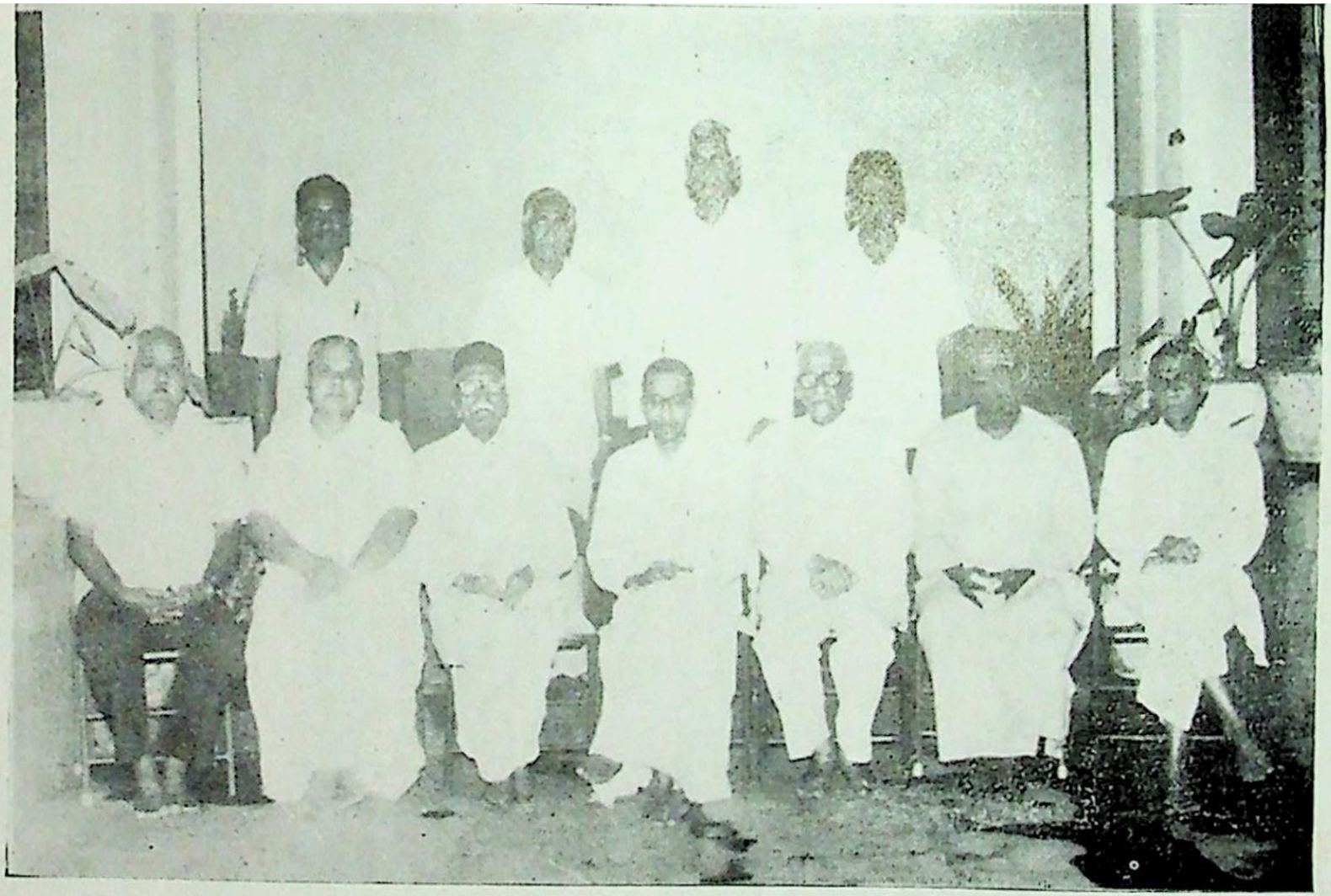
All systems of philosophy and Religion voice the same view; but with only a difference in terms and emphasis on ideas, for they have the avowed faith in the noble path of Truth. But some thinkers, who are not traditional-minded, and who in a spirit of antagonism to historicism, believe that they are free-thinkers, follow

no path of truth. Such are the arch heretics, atheists and positivists (Many are sceptics and agnostics, and challenge the spiritual concepts of Guru and Path) To deny the fundamental concept of spiritualism and disbelieve in the noble path of Truth, is no great intellectual exercise. But to believe in the depth of Āgamic truth, vedic truth and supreme nature of Mother, without permitting the mind to go astray in blind alleys- 'Cul-de-sac', is the real adventure of internal phenomenon of 'psyche' which is rightly and fruitfully guided by Master-mind on the highroad of Enquiry. Even in the path of meditation and yoga, one has to be quite cautious, to avoid egoism and dogmatism. The noble path, in general sense, is the ethical discipline of mind, aesthetic happiness of human 'Psyche', and the inward peace of heart.

Yoga in usual sense means the effort of mind to see its own inner glory and richness, after the control of breath and senses. But in reality (in a higher sense of Mahāyoga) or in a sense of Sahaja Yoga, it is effortless realisation of pure awareness now and here, with full integration of work, worship and service. There never is an antagonism in Upanisadic thought between nature and mind or between individual mind and cosmic mind. So in the world, and also in the body-mind complex, now and here, we have to experience the peace and beatific bliss. The noble path - the secret path of transcendental existence, is not opposed to other paths of religious observance One thing is very important in the methodology of religion and spiritualism that the path - the single holy path-does not stop at intermediary places of Thaumaturgical powers,

visions, photism or subtle changes (Visceral changes) in inner part of body.

By the grace of Gurudev, let the mind sink deep in the portals of Heart, to experience sweetness of Heart-Lotus "Go within, purify mind and Heart," says the Master. But it is solely up to the individual's courage and understanding, to reach the farther regions of pure awareness. There inside the mind, is a secret path which is past human understanding and imagination. That is the golden path shown by sages and Mahatmas who have bequeathed to humanity as a whole, the rich legacy of spiritual bliss and peace. In a general way by path we mean the ethical and religious purification of mind, and eradication of vasances. But in a higher sense of spiritual path, it means parānadi of Tantra system', Heart—cavity of Upanisadic parlance; and that means one has to be always conscious of oneself. The path therefore starts with mental awarences as ego-function, and traverses a long distance through purification andin trospection to the glory and illumination of self within. At no stage is awareness lost; and at no stage is the grace absent for spiritual aspirant for the mother-like kindness and Love of Master-Supreme is always the guiding principle of spiaitual progress. Without doubt or dogma, and without fear or egoism, may the holy devotees of self and paramātman, tread the open road—The holy path of Guru-Maharaj, with full faith in themselves and also in the "Path-way to God!"



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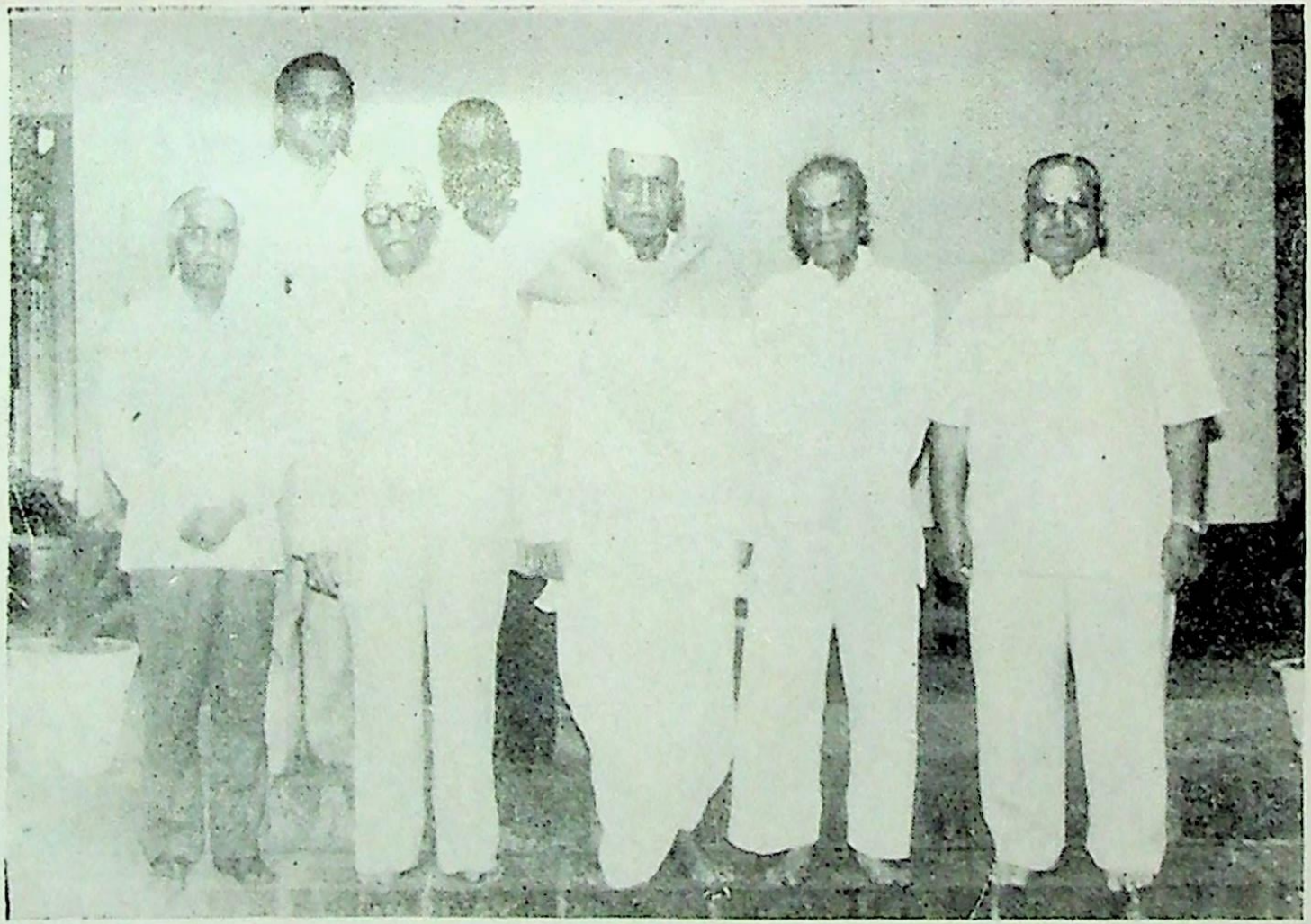

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Vācaspati on
The Nature of Individual Self (Jiva)

1

Generally we are confronted with the question as to what the *Jivātman* (individual self) is. In the view of Vācaspati, the *Jivātman* is not ego, as the Visistadvaitins and the Dvaitins maintain; it is simply a product of illusion. In its essence the *jivātman* is no *'ahampadārtha'* (the object of I-notion). It is Brahman itself. The theory that the empirical self, in its essence, is one with Brahman, forms the pivot on which the metaphysical system of Vācaspati rotates.

The concept of 'I' or ego, according to Vācaspati, does not pinpoint to the true nature of ātman in as much as the all-pervading and infinite ātman cannot be equated with the limited concept 'I'. Ordinarily we say : "Here I am staying at home". Just as the real nature and height of trees, which are on the top of a hill, come to be underestimated and undermeasured as blades of grass if viewed from bottom, so also, in the I-notion, says Vācaspati, the real nature of ātman comes to be underestimated, as the all-pervading ātman cannot be limited to the finite 'I'. [1]

What Vācaspati contends to the core is that the notion 'I' *(aham-padārtha)* is not the true self, but an aggregate of self and not-self. It is not the true self, because, true self is eternal and what is eternal should persist in all the three times-past, present and future. But the notion 'I' does not satisfy this condition for it disappears in the state of liberation. If it were present in the state of release, it would follow that even in that state there is ignorance (as 'I' is viewed here as a product of ignorance) which is

absurd In samsara however, the notion 'I' is found to be coterminous with nescience and conversely whenever there is I-notion there is *avidyā*. The I-notion, Vācaspati argues, is therefore a product of illusion and as such it cannot be regarded as the true self. Thus, Vācaspati concludes that I-hood is naive and erroneous. It may be, at its best an empirical reality, but at its worst, it is error and confusion.

2

Jivatva is due to Adhyāsa

Now, if *jiva* according to Vācaspati, is none other than Brahman in its essence, what really explains its 'jivahood?' It is here that Vācaspati brings in the concept of *adhyāsa* or superimposition as already put forward and explained by Sankara in his celebrated commentary on the *Brahmasutras* of Bādarāyana, in its minute details. In fact Vācaspati's introduction to *adhyāsa bhāsya* of Sankara is a model of its kind. And by *adhyāsa*, Vācaspati means attributing to the real, of that which is unreal and vice versa. It means mistaking the real for the unreal and vice versa. Due to *adhyāsa* the intelligent self appears in the concept 'I' as agent and enjoyer.[2] The denotation of the concept 'I' *(aham pratyaya)*, is superimposed on the inner self, which on account of the intelligence and indifference etc., is the witness of the internal organ *(antahkarana)*. The attributes of the internal organ like desire, resolve, doubt, determination etc., are superimposed on the innerself, that is the witness of the entire activities of the internal organ. Reversely too one superimposes that innerself over the internal organ etc. Thus are explained agency, knowership, enjoyership etc., The body, the organs, etc., cannot act and enjoy without the aid of intelligence or *Caitanya*. So the self whose nature is intelligence, linked with the body and the organs, acquires the capacity to act and enjoy. It is these adjuncts that make for the differences among souls. Though the ātman is manifest

-yet by intermixture with objects like the intellect etc., somehow becomes the concept 'I', the subject of 'I-ness'- points out he. It is variously named as *jiva*, creature *(jantu)* or the knower of the field *(kshetrajna)*.[3] But the *jiva* indeed is not different from this intelligent self.[4] Vācaspati here quotes the scripture *'anena jivena'*[5]. Thus, in the view of Vācaspati the aggregate of body etc., appears as the real ātman due to mutual superimposition *(itaretara adhyāsa)*.

It is because of the mutual superimposition of the qualities of the not-self and self that the true self comes to be viewed as the *jiva* or the individual self. For instance the qualities of not-self like temporality etc. may be superimposed on the self, the qualities of the self like eternity etc , in turn are, superimposed on the not-self. Thus the self, even though eternal appears to be non-eternal, conscious appears to be unconscious, and permanent appears to be impermanent, because of the mutual superimposition of the qualities *(dharmas)* of the self and the not-self. That is how the true self comes to be viewed as the individual self *(jiva)*, points out Vācaspati.

The inner or true self is manifest, it is not an object and it is without parts. It is not really defined by the defining conditions posited by indeterminable beginningless nescience such as the intellect the mind, gross and subtle bodies and the organs but appears as if defined-says Vācaspati. The *jiva*, in its essence, is not at all different from Brahman but appears to be different. He is not an enjoyer, not an agent and not an object, but appears as if an agent, enjoyer and as the object of the concept 'I'. It is like ether. Ether appears as different and possessing diverse attributes because of difference defined by adjuncts such as pot' basin,[7] etc.,

Ātman, says Vācaspati, is never bound. He is ever liberated. *Buddhi* etc., being inert are also never bound. It is *jiva* which is nothing but ātman itself, imagined by beginningless *avidyā* that gets bound and liberated.[8]

Vācaspati is never tired of saying that *aham-padārtha* is not at all the true self as the true self, the one inner self unconnected with the universe, is a mass of intelligence and bliss and is free from agency and enjoyership.[9] The self is of the essence of intelligence. There is not anything non-apprehended when the element of intelligence is apprehended.[10] Bliss, eternity, pervasiveness etc., are not really different from the nature of intelligence,[11] whereas *aham-padārtha* or I-notion is characterised by agency, enjoyership, misery, grief and delusion.[12]

Jiva, in its essence is non-different from the intelligent self.[12(a)] It is the *jiva* himself that, when free from adjuncts, is said to be Brahman whose nature is purity, intelligence etc.[13] Thus the identity of the *jiva* and the supreme self is absolute yet its conditioned form is the *jiva*.[14] As self-manifest it is not an object. Yet it is an object in the conditioned form. *Jiva*, says Vācaspati, is the result of the apparent conditioning of Brahman by beginningless indeterminate nescience otherwise called the knower of the field *(kshetrajna)*.[15] The difference of the self from the intellect etc. is, says Vācaspati, indeterminable. Intellect etc., being indeterminable their difference from the self too is indeterminable.[16]

Thus, it is for the intelligent self itself which is self-manifest and undefined, there is the condition of the *jiva*. Through non-apprehension of the difference from the defined intellect[17] etc., and the consequent superimposition of these conditions, the intelligent self comes to have the condition of *jiva* In short when the supreme self gets utterly identified with body, mind, intellect etc., it appears to have become the limited ego. It may be called the perceiving-feeling-thinking entity. This ego, through its own illusoriness, misconceives the self as finite and sorrow-ridden. Brahman, in reality is devoid of grief, misery etc., But due to nescience, Vācaspati clearly points out, it appears to have attained the state of jiva through superimposition.

Vācaspati explicitly says that superimposition is due to nescience [18] When the true knowledge dawns, the misconceptions end. The *jiva* then rediscovers itself to be the infinite Brahman.

3

Defence of Adhyāsa

Now it may be objected that there cannot be the superimposition of the self on the not-self, for that which is unreal cannot be the substratum of superimposition. Vācaspati answers this objection by saying that the body etc. (non-self) is neither real nor yet real and unreal, this being self-contradictory. It is, on the other hand inexplicable *(anirvacaneeya)*[19]

Alternatively a strong objection may be raised against the very feasibility of *adhyāsa*. It may be said that the object to be superimposed must have a real being somewhere. For instance, in the case of superimposition of snake on rope, the superimposition of the object (snake) is possible because it has a real existence in jungle.

Vācaspati rejects this objection as it is inadequate and defective. The objection does not hold water, argues Vācaspati for, for superimposition to take place, the object to be superimposed need not have a real being (independent existence) elsewhere. Cognition of object *(prateeti)* alone is sufficient for its superimposition. It is enough if it exists somewhere and even that prior existence is itself a case of superimposition. Thus the object superimposed presupposes a series of beginningless false existence of itself. In short the superimposition does not presuppose the real existence of the objects superimposed.[20]

Again the very possibility of superimposition may be objected on the ground that the non-self cannot be superim-

posed on the self, since the self is always manifest and is without generality or specific qualities and similarities etc., which are the conditions for possibility of superimposition. There can be no superimposition both when there is complete manifestation and complete non-manifestation.

Vācaspati answers this objection by simply endorsing the view of Sankara that it is due to lack of discrimination *(itaretara aviveka mithya jnāna nimittah)*. Because of non-apprehension of difference through the act of coupling the true with the untrue, there occurs *adhyāsa*. Therefore non-discrimination is the cause of illusory cognition-says Vācaspati.[21]

Again superimposition may be objected on the ground that the self is a non-object as it is not other-dependent for its manifestation and being without parts. It cannot therefore be an object of cognition. Superimposition, thus does not stand to reason.[22]

Vācaspati answers this objection by endorsing the view of Sankara, that non-objectness of the self is not invariable. It is true, he points out, that if the intelligent self were not an object, then indeed there could be no superimposition thereon, but it is not invariably a non-object as it is the object of the concept 'I' That is to say though the inner self, being self-manifest, is not an object and is without parts, yet having attained to the state of *jiva*, appears as the object of the concept 'I' due to indeterminable beginning-less nescience such as the intellect, mind, subtle and gross bodies, organs etc. Thus it is for the intelligent self which is self - manifest and undefined, Vācaspati points out that there is the condition of the *jiva*, through non-apprehension of the difference from the defined intellect etc, and the consequent superimposition of these.[23]

There is another serious problem. If it is accepted that there is mutual superimposition between the self and the not-self, i.e., when the existence of both the self and the not-self is admitted, is not non-dualism going to be jeopardised?

Vācaspati does not take this as posing a serious challenge to the Advaitic stand. He vehemently defends the Advaitic standpoint by saying that for *adhyāsa* to take place, it is enough if there is just the knowledge of the superimposed, not necessarily the very positive existence of the 'superimposed'. In other words the superimposed (not-self) need not be transcendentally real. It is just *anirvacaneeya* (inexplicable) [24]

Furthermore, superimposition is objected to, on the ground of reciprocal dependence *(anyonyāsraya)* which is a defect *(dosa)*. That is to say, the self becomes an object only if there is superimposition and there can be superimposition only when the self becomes an object.

Again what does not appear cannot be superimposed. But the fact is, anything appears only after superimposition.

This contention, Vācaspati points out, is absurd, as it is not a defect It admits of a perfectly natural explanation. The chain of auxiliary factors is a fact and so is beyond the grip of logic. Their appearance goes on *ad infinitum*, but this is a case of beginningless *adhyāsa*. This unbroken continuity is a fact, and logic cannot overlook it. The logician may strive hard to find a beginning for *adhyāsa*, but in vain. The beginninglessness of *adhyāsa* process must be accepted as a fact, contends Vācaspati.

Thus Vācaspati patiently replies to the above objection by saying that the appearance of *jiva* is due to a previous false confusion. So each false confusion has for its cause a previous false confusion and that another false confusion and so on in a beginningless series. It is only through such a beginningless series of confusions that all the later states of confusion are to be explained. *Avidyā*, according to Vācaspati, operates, on the one hand in the individual self *(jiva)* as its locus or support *(āsraya)* and on the other, it has Brahman or pure self-revealing consciousness as its object *(visaya)*.* *Avidyā* obscures the *visaya* and through

it, makes false appearances to be expressed thereby giving them a false semblance of Reality.

Thus illusion in Vācaspati's view, is a psychological one for which *jiva* is responsible and it is caused, as already said, through a beginningless chain of illusions or confusions, where each succeeding illusory experience is explained by a previous illusory mode of experience and that by another and so on. As soon as Brahman is realised the appearances vanish, for the root of all appearances is their illusory confusion with reality viz., Brahman.

Vācaspati thus goes back to the old analogy of the beginning-less process of the dependence of seed and sprout and points out that there is no inconsistency in every subsequent superimposition having for its object that which has been made the content of each earlier superimposition and its impressions[25]. Whenever Vācaspati is faced and charged with the defect of reciprocal dependence, he repeatedly resorts to *'Bijankura nyaya'* through-out his *Bhamati*. *'Bijankura nyaya'*, so to say, is his sweeping epithet

Further, Vācaspati says that superimposition is something natural that evades itself to be rationally understood. It is so natural for the self and the not-self to have mutual superimposition. Here Vācaspati appeals, as the great Sankara does, to look into one's experiences without roaring and blatantly complexing the whole issue. Vācspati here completely accepts and endorses the view of Sankara that *adhyāsa* is natural and empirical *(naisargikoyam lokavyavahārah)*

Thus Vācaspati clearly brings out the distinction between self and egoism *(ahamkāra)* and maintains that 'I' is not the true self as is contended by the Dvaitins and the Visistadvaitins. In his view I-notion is spurious, born out of ignorance, whereas *the pure self (ātman)* is the fullest existence.

---

*On the problem of the locus of avidyā vide Chapter V.

4

Jiva, in its essence, is no doer, no knower and no enjoyer

In the view of Vācaspati, the self cannot be regarded either as the door or knower or enjoyer, because at bottom, it is indifferent *(udaseena)*.[26] It is to the intellect, body, organs, etc., which are unintelligent belong the capacities to act and enjoy. Hence it must be the intelligent self linked to the aggregate of body, organs etc., Vācaspati argues, that gains the capacity to act and enjoy. Though the self is manifest, yet by intermixture with objects like the intellect etc, somehow becomes the concept 'I' the subject of I-ness. The intelligent self thus appears in the concept I as agent and enjoyer.[27]

Now it may be argued that if the self is not the doer, then the *Sruti, smrti* etc., go futile and that there will be no one to be benefited by them. This contention is wrong-points out Vācaspati in as much as the *Srutis, smrtis* etc., function only in the realm of *avidyā* and hence presuppose the agency of *Jiva*, which is due to *adhyāsa*. Thus Vācaspati clarifies by saying that from the empirical standpoint, the *jiva* is certainly a doer; but the agency of *jiva* is adventitious and not inherent in the self[27(a)]. If the self, by its very nature is an agent it cannot be free from it and hence it can never attain release by over-coming its agency[27(b)]. He maintains that the self is not the agent of action but appears to be so due to association with the *buddhi* etc.

Jiva in its essence, further, maintains Vācaspati, is mere knowledge and not a knowing subject. It is of the nature of consciousness. It is the subject as opposed to the inert objects of its adjuncts like inte intellect body, etc., These adjuncts so to say, limit or bind the conscious self. That is why ātman (self) always seems to appear through them. Hence it comes to be regarded as the agent through these

adjuncts. But in reality it is knowledge itself and never the knower. Since the individual self is nothing but Brahman and as the essential nature of Brahman is consciousness, Vācaspati argues, the individual self is also of the nature of consciousness[28].

Further since knowership involves change, the individual self in its essence is no knower, as the self is immutable. So cognisership cannot be the property of the self. It belongs to the internal organ *(antahkarana)*. The self only appears to be the knower or cogniser because of the superimposition of the property of the internal organ on it. The manifestation of cognisership is an illusion for one who regards the body as the self, as in the case of cognition 'I am fat'.

Vācaspati accounts for the superimposition of the cognisership on consciousness in a different way. Just as a white crystal when placed near a China rose appears to be red, likewise consciousness which is self too, because of the proximity of the internal organ appears to be the cogniser. Cognisership thus is adventitious property of the self. In otherwords, the unattached self, in the absence of superimposition is not a Knower.[29]

Thus according to Vācaspati, though the self is a mass of pure consciousness and bliss devoid of agency and nature of an enjoyer and transcendent of all appearances, it appears to be an agent and an object of 'I-ness'[30]. In other words, the agency of the self is due to *avidyā*.

The empirical self limited by *avidyā* is the abode of the *pramāṇas* (means of knowledge). The known is free in its activity, in regard to valid knowledge [31]. Vācaspati avers that a knower is an agent of valid knowledge. Knowerhood is independence. It moves all means of valid knowledge to act. A mental mode cannot be of the nature of consciousness for the internal organ is unconscious. The self cannot be

an agent of valid knowledge if the active internal organ is not superimposed on it So because of superimposition of ātman and the internal organ on each other, resultant valid knowledge abides in ātman limited by the adjuncts of *buddhi* and *aham-kara*[32].

Thus, according to Vācaspati, consciousness is the native quality of the soul. Ātman is of the nature of consciousness, It persists always and there is never a time in which it is absent. It is in fact its essential nature. It is ātman itself. It is eternal but its modification *(vrittis)* may be active or passive, They become active when there are objects and almost disappear in the absence of objects, as in deep sleep *(susupti)*. That is, it is *vritti* that disappears in the absence of object and never consciousness which is eternal, maintains Vācaspati[33].

The *pūrvapakshin* contends that consciousness or *jnāna* is not native to the self. The self though eternal is found to be without consciousness at times. Moreover if we admit that consciousness is native to the soul it means that the sense organs go wasted because in that case it will be all consciousness and the sense organs will have no role to play at all in the perceptual process; and hence they become superfluous. Thus consciousness is to be regarded, maintains the *pūrvapakshin*, as an adventitious quality of ātman[34].

Vācaspati subjects this view of the *pūrvapakshin* to critical examination and refutes it. If we accept the view of the *pūrvapakshin* then, says Vācaspati, we will have to admit that ātman is inert *(jada)*. But ātman is not inert like a pot. If it is inert, then like other inert things ātman will become an object of doubt, illusion and indirect perception. But ātman is not an object of illusion, though it comes to have illusion of the inert objects like pot etc. Moreover ātman is not doubtful like the pot but the doubter, who doubts, not his own existence (for that is impossible) but

the existence of other inert objects. Therefore ātman is of the nature of consciousness and at no time it becomes nought. That is, consciousness is eternal. The sense organs have a definite role to play, in that they are the means, which bring into birth the knowledge of objects which have form, shape etc., Hence they are not superfluous, argues Vācaspati[35]. Knowledge cannot be the quality of even *manas*, as the latter is only an instrument; and it is preposterous to contend that without standing in need of another instrument mind can operate by itself. In other words it is not knowledge *(jnāna)* that is an adventitious quality of the self but the cognisership. Thus Vācaspati concludes that the *jiva* in its essence is no knower or cogniser, no doer and no enjoyer, but knowledge itself.

– Dr. V. N. Sheshagiri Rao *

* By Author's permission, the article is taken from Ch. IV of his well-acclaimed book-'Vācaspati's contribution to Advaita'.

Notes and References

1 Bhā. Ca. Su. p. 11 2 Ibid. p. 41

3 'Yasya ca buddeyadehe karya karana sanghatasya kriya bhoga Saktih na tasya caitanyam. Tasmat cidatmaiva karya karana samghatena grathito labdha kriya bhoga saktih'. Ibid. p. 41

4 Ibid. p. 41 'Na Khalu jivas cidatmanobhidyate'

5 Ch Upd. 6-3-2.

6 Bhā. Ca Su. p. 40 see also Bha. II. iii. 17. Atmadhikarana the Siddhanta portion

7 Ibid. d. 40 8 Bhā. Ca. Su. p. 213

9 'Caitanya - anadaghanah- kartriva-bhoktrtva- rahito-nis-prapanca Ekah' Ibid p 62

10 Ibid. p. 40. 'Na hi cidekarasasyatmanah chidamso grheete agrhitam kincadasti'

11 Ibid, p. 40

12 Ibid. p. 62. 'Kartrtva Bhoktrtva dukha soka moha mayam'

12 (a) 'Jivanam svarupam vastavam Brahma'-Bha

13 Bhā. Ca. Su. p. 79. 'Jiva evatu tat upadhirahitah suddha buddhattvadi svabhavo'

14 Ibid p. 213. 'Iti jiva paramatmanoh paramarthikamaikyam tathapi tasyopahitam rupam jivah'

15 Ibid. p. 195, 'Anadi anirvacya avidyepadhana meva bhramano jiva itl ca ksetrajna iti ca caksate'

16 Ibid p. 40... Budhayadi nama anirvacyatvena tedi bheeasyapya anirvacaneeyatvat'

17 Bhā. II. iii. 28 18 Bhā. Ca. Su. p. 156

19 Ibid. pp 22-23

20 Bhā p. 17, Ananthakrishna Sastri's Edition

21 Bhā. Ca. Su. p. 14 22 Ibid p. 38

23 Ibid pp. 39-40 24 Ibid. p. 17

25 Ibid p. 41. 'Na ca adhyasesati visayatve ca adhysah itī enyonyasrayatvam iti sampratam beejankuravadanadittvat, purva purva adhyāsa tat vasana visayee krtasya uttarottara adhyasa avlrodhat'

26 Ibid. P. 40 'Na ca udaseenasya tasya kriya saktir bhogasaktir va sambhavati

27 Ibid. P. 40, 'Karta Bhokta cidatma aham pratyaye pratyavabhasate.'

27 (a) Bhā. II. iii. 33 b) Bhā. II. iii 40

28 Bhā. II. iii. 18 29 Bhā. Ca. Su. p. 50

30 Bhā I. i. 1 31 Ibid.

32 Ibid. 'pramāyām khalu phalai svatantrah pramātā bhavati; antahkarana parināma bhedascha prameya pravanah va kathrsvas cit svabhāvah

33 Bhā. II. iii. 18, II, 28

34 Ibid. 35 Ibid.

Inner Self Located

Sufficient is now known from neurophysiology and electroencephalography to pinpoint the part of the brain that operates in our sleep. It is the purpose of this article to review Hindu Philosophy (as expounded in the Upanishads) on the subject of sleep and to enquire whether the part of the brain that operates during sleep is the part of the brain where the Self resides. It will be shown that the scriptures abound with clues as to the precise location of the Self and just a basic knowledge of neurophysiology and electroencephalography is sufficient to interpret these clues, at which stage they become veritable signposts pointing in the direction.

It can be no exaggeration to say that the state of sleep is the very cornerstone of Hinduism. According to the Katha Upanishad, Purusha, who keeps awake and goes on creating desirable things even when the senses fall asleep, is pure; and He is Brahman, and he is called the Immortal. All the worlds are fixed on Him; none can transcend Him. (II ii. 8) [1] 'This Purusha is called thus, because he sleeps in all bodies (Purishaya).' (Brhadaranyaka Upanishad 2. 5. 18) [2] On an individual plane this Purusha or Brahman is known as Ātman or the Self.

Two states of sleep are distinguished. There is firstly the dream consciousness which is evoked and sustained by the Self. The blissful Self, revived by the impression of joy etc is perceived in dream .. (Shankaracarya's Commentary on Taittiriva Upanishad P 323) [I]. That radiant infinite Being puts the body aside in the dream state. (Brhadaranyaka Upanishad IV. 3. 11). This one who, being adored, moves about in dream, is the Self... (Chandogya Upanishad VIII. 10, 1) [8] 'Purusha, is the supreme person,

who Himself becomes manifest as the persons in the eye and in dream ' (Shankaracarya's Commentary on Chandogya Upanishad P 658, [3].

' When the Self thus stays in the dream state, these are the results of its past work.' (Brhadaranyaka Upanishad 2. 1. 18) [4] Dreams generally correspond to experiences of the waking state. But sometimes one dreams things neither experienced nor to be experienced in this life. And since dreams are not original experiences, the above must be attributed to experiences of another life... (Commentary on Brhadaranyaka Upanishad P 319) [4] When it dreams it takes away a little of this all-sustaining body itseif makes (the body) insensible and itself creates (a dream body) and dreams through its own radiance (illumined) by its own light. In this state this entity (the Self) itself becomes the light. (Brhadaranyoka Upanishod 4. 3. 9) [4] The Prashna Upanishad states, there, in dreaming state, that God experiences His own greatness. He sees all Himself being all (IV 5).

There is secondly the state of deep sleep. " then (the sleeper) becomes merged in Existence. He attains his own Self. Therefore they speak of him as, "sleeps", for he attains his own Self. (Chaddogya Upanished VI 8.) [3]... they reach daily (during sleep) this Brahman which is the goal." (Chandogya Upanishad VIII. 3. 2) [3] ' In deep sleep Purusha remains unmanifest and His organs fully withdrawn.' (Shankaracarya P 660) [3] Krishnananda says, ' It is only in the state of deep sleep thāt the self goes back to its own pristine purity. The energy is withdrawn; consciousness is withdrawn; the ability to perceive is withdrawn. It appears as if life itself has gone. There is a practical non-existence of the individual for all conceivable purposes. What happens is that the central consciousness, which is the Self, draws forth into itself all the energies of the external vestures, viz. the body, the prana, the senses, the mind, etc. and rests in

itself without having the need to communicate with anything else outside (P 855)[5]

The Self is consistently stated to be the agent that brings about the transition from the sleeping state to the waking state. '... it hastens back in a reverse way just to its previous state, that of waking ... ' (Brhadaranyaka Upanishad 4. 3. 16) [4] ' as a large fish swims alternately to both the banks (of a river) eastern and western even so does this infinite entity move alternately to both these states - those of dream and waking ... ' (Brhadaranyaka Upanishad 4. 3. 18) [4] ' while the Self withdraws itself from all manifestations when it is in sleep, it projects itself in waking through the very channels through which it withdrew itself in sleep. (P 365)[5]

The Kaivalyopanishad states that ' The being who sports in the three cities (viz the states of wakefulness, dream and profound sleep) - from Him has sprung up all diversity. He is the substratum, the bliss, the indivisible Consciousness, in whom the three cities dissolve themselves.' (14) [6] ' Verily the Atman (Self) should be known as being the same in its states of wakefulness, dreaming and dreamless sleep.' (Amritabindupanishad 11) [6] It should be noted however that when the Self has totally withdrawn, it is no longer considered to be contained within the state of deep sleep and the Upanishads speak of a fourth state. Then it is devoid of states, positive or negative, and remains in a state of non-separation and oneness, then It is spoken of as Turiya, the fourth. (Sarvopanishad 2) [6] The Self or Atman is the Linga-sharira (subtle body), and the "heart's knot." In the fourth state the Self transcends the individual altogether and merges with the macrocosmic Brahman. "That very mind becomes the fearless Brahman, possessed of the light of Consciousness all around." (Mandukya Karika III. 34) [7]

Right from the time of the Rg Veda the divine texts have consistently maintained that Self is located in the heart (hrdaya). Because this Resplendent God who is the

nourisher of all by His might knows fully the hidden soul or Atman dwelling in the cave of the heart or intellect doing many noble deeds, He is Omnipotent (I. 23. 14) Shankaracarya explains the meaning of the word 'angushthamatrah - of the size of a thumb, the lotus of the heart is of the size of a thumb; (and) as conditioned by the internal organ existing in the space within the lotus of the heart, (the Self) has the size of a thumb.' (P 181) [I] The Chandogya Upanishad states: 'This Self of mine within the heart, is smaller than paddy or barley or mustard or a Shyamaka seed, or the kernel of a Shyamaka seed. This Self of mine within the heart, is greater than the earth, greater than the intermediate space, greater than the heaven, greater than the worlds. (III. 14. 3) [3] In particular the location of the Self in deep sleep is given as the heart. The Brhadaranyaka Upanishad, for example, states: 'when this Self that is associated with intellect is thus asleep, it withdraws by its specialised knowledge the functions of the organs, and lies in the Supreme Self that is within the heart.' (2. 1, 17) [4] 'In the ether of the heart situated in the interior of the sheath, the divine soul attains the state of sleep ... Then by resorting to the same course he leaps into the waking state.' (Subala Upanishad IV. I) [8]

The sanskrit word 'hrdaya' (heart) is composed of three roots 'Hr' 'Da' 'Ya'. Krishnanada explains, "Hr means draw. That is the grammatical root meaning of the word Hr. Drawing, to attract, to pull towards oneself, to compel everything to gravitate towards oneself, to bring everything under one's control, to subjugate everything, to superintend over all things and to be overlord of everything-all these meanings are comprehended in the root meaning of the letter Hr that which draws everything towards itself. (P 682) [5] 'The other letter is Da. In the word Hr-da-ya, Da is the second letter... Da connotes the meaning, 'to give' in Sanskrit.' (P 683) [5] The third letter is Ya of Hr-da-ya. In Sanskrit Ya means, "to go". (P 684) [5] The obvious etymological significance, then, of the word "Hrdaya' is that it goes by drawing and giving. Monier-Williams in his

Sanskrit-English Dictionary confirms Krishnananda's explanation of the three roots "Hr, 'Da' and 'Ya'. Monier-Williams lists 'to withdraw' as a specific meaning of the root "Hr," (P 1302) [9] He lists "giving, granting, offering, effecting, producing, as meanings of the letter 'Da'. (P 464) [9] 'Ya' in the masculine, Monier-Williams says is a" goer or mover and in the feminine "Ya" means the act of going. (P 838) [9].

Given the fundamental precept of Hindu Philosophy that the Self is responsible for the three states of waking, dreaming and deep sleep, and the equally fundamental precept that the Self is located in the heart (hrdaya) the conclusion is inescapable that the heart (hrdaya) is the part of the brain that is responsible for drawing the individual into sleep and for waking him or her up again. The heart (hrdaya) goes by drawing and giving, that is to say it withdraws waking consciousness from the individual (draws him or her into sleep) and then it gives consciousness back to the individual at the time that it wakes the individual up (it produces a new waking consciousness). In order to locate the Self it is simply a matter of pinpointing the part of the brain that operates during our sleep.

There are many indications that the embryo in the womb is in a state of sleep. The state of 'wakefulness' comes about after the state of sleep and depends upon the fetus being developed to the point where, at the end of the sixth month, its eyelids actually open. The part of the brain that operates during sleep is the embryo brain region. The adult sleeper must therefore be regarded as having reverted to the primary fetal state (the embryonic state). Mentally, the adult sleeper has returned to his mothers's womb. This is reinforced by the many physical similarities between an embryo and an adult in the state of sleep that are too obvious to list here.

The specific neurophysiological and electroencephalographical indications that the embryo brain is in a state of sleep are as follows :

(a) We know that growth hormone is released from the pituitary gland specifically during the state of 'slow-wave' sleep. The pituitary gland in the embryo brain develops some thirty days after conception and commences to release growth hormone. In other words, 'slow-wave' sleep must be occurring for the growth hormone to be released. (10)

(b) The electroencephalogram picks up dysrythmic low voltage brain wave activity as early as the second month of gestation. [10] This is consistent with 'slow-wave' sleep having commenced.

(c) Five weeks after conception the embryo will make an 'avoidance' type movement if the trigeminal nerve in its face is touched or stroked. It will even 'sneer' eight weeks after conception or 'scowl' eleven weeks after conception. [11] Such responses are consistent with the embryo being disturbed in its sleep.

(d) The part of the brain that is responsible for the transition from 'slow-wave' (NREM) sleep to dreaming (REM) sleep is located in the embryo brain region, [12]

(e) The neurotransmitter 'noradrenaline' which draws the individual into sleep comes from the embryo brain region. [13]

(f) The neurotransmitter 'dopamine, which wakes the brain from sleep comes from the embryo brain region. [13]

(g) There may also be a peptide neurotransmitter which is responsible for sleep, and although research data is not clear, larger concentrations of this substance have been located in the embryo brain region. [14]

(h) Another neuropeptide 'somatostatin', which releases or inhibits growth hormone, and is therefore very

relevant to the sleeping process, has been traced to the embryo brain region. [13]

(i) Electroencephalography indicates that the "synchronizing" and 'desynchronizing' brain waves of the sleep-wakefulness cycle emanate from the embryo brain region. [12]

(j) In 1962 Jouvet suggested that the path responsible for sleep desynchronization (dreams) commences in the embryo brain region. Conversely the pathway responsible for the desynchronization observed during waking hours commences in the embryo brain region. [12]

The embryo brain consists of the thalamus, hypothalamus, midbrain and brain-stem. These are the specific areas of the brain that are discernible about five weeks after conception. As the brain grows and expands these areas remain the central core and guiding influence. It is mentioned in passing that the thalamus and hypothalamus comprise a part of the brain known as the diencephalon which also contains the pineal body. A special significance for this pineal body is not ruled out although there is little neurophysiological evidence as to its functions.

(To be Continued)

– Bradley York Bartholomew

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Some Alien Spiritual Experiences

Mysticism is the very crux of Gurudeo Ranade's philosophy especially spiritual philosophy. It is in a way belief or rather faith in supernatural powers or that way rather belief in the unseen power which is said to be beyond the senses and logic (नैषा तर्केण मतिरापनीया); and it is as well said to be beyond the ordinary human reach. Even if you call it God or call it by any other name, its omnipotence etc, will remain the same. This is why Shakespeare knowingly or unknowingly said 'What is there in a name? After all, a rose is a rose. Call it by any name. Its fragrance will remain the same. However, to know this power, continuous Nam-smaran (नाम-स्मरण) with pure devotion (अमला भक्तिः) is quite essential. The 'Nam-mantra' should be 'Sabeeja' (सबीज), to put in words of Gurudeo- i. e. it must be accorded by an endowed 'Guru' (Master) who is a self-realised soul. Only then, 'Nam-smaran' will be fruitful. Intense detachment in matters worldly and a code of high moral conduct are equally necessary. Purity both physical and mental is also essential. Strangely enough, man thinks of God especially when he is in difficulties, calamities, and sorrows. That is why 'Kuntidevi', when asked by Lord Krishna to demand any favour from Him, simply said 'विपदः सन्तु नः शश्वत्' i. e. let us have calamities all the while as they always remind us of your omnipresence. The purity of body and mind and complete detachment from the wordly matters (विषयेष्वसंगः) are quite essential for self-realisation (आत्म साक्षात्कार), for which of course appropriate and timely guidance from the Master (गुरु) is also an important factor. With continuous 'Nam-smarana', Gurudeo says, one goes nearer God whose presence is felt by way of sound or light or form in our body. This form, in the beginning, may be a peck, a small spot which goes on increasing until it becomes as large as the sky. Let me cite an example from

puran and Geometry to show the fullness of experience-awareness. The three straight lines in a triangle are undefined, but real all the same. Awareness in fullness is both within and without. God also is fullness of awareness.

As per 'Bhagwat puran' of Maharahi Vyās, God stays in our body in the form of 'Purush' (पुरुष) and he stays outside the body everywhere in the form of eternity (काल) वीर्याणि तस्याखिल देहभाजामंतर्बहिः पुरुषकालरुपेः 10-1-7.

The greatness of Gurudeo lies in the fact that he does not give much importance to the miracles that are said to have happened in the lives of saints as well as at times in the lives of ordinary persons. The credit must be certainly given to him as he thinks, feels and acts on the assumption that self-realisation is not a miracle, but a science which is possible to be developed with the help of intuition which helps us to open the third eye of Atma-Jnana' (आत्मज्ञान) Of course, intuition is God's gift and it is not bestowed upon any and sundry. Whatever it is, it is not improbable, certainly not impossible to realise the self 'याची देही याची डोळां' (here and now) with aspiration and perspiration individually by 'Nam-prashamsha' (नाम प्रशंसा) and spiritually by 'Guru-krupa' (गुरुकृपा), as a result of which an innocent soul like Gurudeo got eternal bliss; and with the help and guidance of such self-realised self, it is possible even for an ordinary person to get this bliss to the extent to which he deserves it. Strangely enough, though we take God as beyond the purview of senses, logic and reason, we are required to think and feel about Him logically, reasonably and sensibly; and only a human being out of all animals is bestowed with all these powers i. e. reason etc., The Karnataka Saint 'Sant' (संत) Purandardas has said rightly as follows :-

नरजन्म लाभतो जेव्हा, जिव्हा ती असते जेव्हा
कृष्णनाम घे तू तेव्हा, कृष्णनाम घे तू तेव्हा

i. e. when human life (मानव जन्म) is bestowed on you, when the tongue is given to you, you should always say Krishna; you should without fail say Krishna.

Well, dear readers, now I come to the main point : although miracles are not by themselves important, they do happen in the case of saints and Savages, i. e. ordinary persons; and as a result it is possible to believe and reasonably too in the presence of the Almighty. We may come across such incidents in the lives of persons spiritually enlightened.

For many generations saints like Jnandeo, Namdeo, Tukaram and others in Maharashtra as well as Dāsas (दास) like Purandardas, Vijaydas, Gopaldas, Jagannathdas and a host of others in Karnatak have worshipped 'Vithal' of Pandharpur as universal God. In fact- 'JNANDEO' says:-

कानडा विठ्ठलू कर्नाटकू
तेणं मज लावियला वेध्

i. e. This Kannada Vithal who hails from Karnatak has completely occupied my mind.

Of course, it is not desirable to circumscribe God to a particular region, to particular people or to a particular language. He is above all such petty things, as can be found from 'Purush-Sukta' (पुरुषसूक्त) which says : स भूमिं विश्वतो वृत्वात्यतिष्ठद्शांगुलम् (Occupying this Universe from all sides, He still stands nearly one foot high). What, in my opinion, Jnandeo wanted to stress is the fact that saints from Karnatak have not at all lagged behind the Maharashtrian fellow-saints in worshipping 'Vithal' all these years. In this connection, it is desirable to read the Marathi book 'महाराष्ट्र-कर्नाटकातील सुवर्णकाल' which is written by an eminent historian, research scholar and a famous Marathi writer Pandit Setu Madhavrao Pagadi of Bombay, who has tried to give in it a clear picture of 'Rana' of Pandhari from ancient times to the present day. His opinion counts since he is a research scholar who does not write without satisfying himself about the persons or events he intends to write.

Gopal Vithal better known as Gopaldas (his previous name Bhaganna-1722-1765) was a favourite disciple of the famous saint Vijaydas, and had spared forty years of his life for 'Jagannathdas' author of the famous book 'Harikathamritsar' at the suggestion of his guru. His was at the beginning a poor family; but with the grace of 'Vithal.' fortune smiled on him. He had become an expert in Jyotish-shastra as a result of which he began to get money immensely. But as he knew the pinch of poverty in his childhood, he used to spare money for those who came for it. His mother however, did not like the over-liberal attitude of his son as she had suffered a lot in the beginning. Her son laughed at the miserly attitude of his mother and went on in his own way since fortune smiled always on him.

In this way, Gopaldas become a Raj-yogi (राजयोगी) who never travelled on foot, but always travelled on a horse-back, richly attired, with the retinue of disciples and follow-ers. He used to go on a pilgrimage every year in this fashion, and used to complete it by visiting Tirupati Devasthan. Even though he was an ardent devotee of 'Vithal', he somehow, failed to go to Pandharpur. After his return from Tirupati, instead of going to 'Vithal' he used to return to his native place Somapur and stay there for some time. One fine morning he proceeded to a forest garden, located on the outskirts of the city to collect puja-sahitya such as flowers and Tulashi. Suddently he heard the trotting of the horse. He turned back and found that he was being followed by a robust armoured soldier in full military uniform. So to make way for him, Gopaldas moved aside, but the soldier did not go ahead. He simply followed Gopaldas who, getting frightened, began to run in the thick of the forest. The soldier simply increased his speed. At last completely exhausted, Godaldas faced the soldier and said to him loudly. "Oh soldier! what have I done? Why are you following me? What do you want from me? So do whatever you want to do. I am prepared." With these words, he stood on the road facing the frightful soldier. As he closed his eyes, he heard the words of the

solider 'आले नाही' (did not come). By the time Gopaldas opened his eyes, the soldier had disappeared.

Now Gopaldas did not feel like going ahead. He simply returned to his house. On the way, he thought all that happened was strange and inexplicable. Suddenly it struck him that the soldier must be the messenger of Vithal who possibly, he thought, must have sent that soldier to remind him about his duty of yearly visit (वारी) to Pandharpur. He took a hint from this incident and immediately visited Pandharpur along with his followers. Since then no such incident, it is said, happened in his life. So God is a hard task master who does not spare even his favourite devotee when he fails in his duty knowingly or unknowingly.

The above mentioned incident is beautifully described in a poem (सुळादी) written by Gopaldas himself. All this is mentioned in the biography of Gopaldas. When I went through this biography some years back, I was not easily convinced about the validity of this incident in the life of Gopaldas. I was, however, rather inquisitive about it all the while. So I could not keep it to myself as well. One day, I narrated this incident to my elderly friend, late Shri K. B. Marathe who happened to be a research scholar and a renowned literary person. He was as I took him a man of modern ideas and scientific outlook. But when he heard me in full, he said to me cryptically, 'Yes, Mr Joshi, the incident that you narrated must be quite real and authentic.' It was, however a big surprise for me. Later on he laughed and said, "Well, such an incident has actually happened, believe me in my life, too". And he completely narrated it to me. I would rather like to give it in his own words.

It is as follows :-

Well, sometime between 1935 and 1940, I was seriously ill and thought I shall not recover from it. But somehow with God's grace, I survived. So I thought I should pay a visit to

Pandharpur. When I made up my mind, my elder sister who was a widow, wanted to accompany. There was no other alternative for me but to comply with her request. So we both left for Pandharpur. We went to the temple. We both wanted to worship Rana of Pandhari, but I was asked to do it alone and was further told that widows are not allowed to do it. We felt very sorry and were at a loss to know what to do next. In the meanwhile a person in the uniform of a temple guard appeared before us and asked us about the problem that we faced. We told him we both wanted to worship 'Vithal', but my widowed sister is not allowed to do so by the temple authorities. He simply laughed and said, 'Well, both of you can go inside and worship God in the way you desire. I shall be here watching till both of you return".

We were extremely glad and immediately went inside and worshipped 'Pandurang' to our hearts content for about half an hour since we were the only persons who happened to be inside. When we returned to the place we had left, surprisingly enough, that compassionate person was not found there. We enquired about him here, there and everywhere; but no clue was found about him anywhere since everybody we met, said that they had not come across such a person at all during their life-time. We suddenly realised and bowed down to that unknown figure and left for Belgaum.

Well, dear readers, can yau regard these two inicdents as purely accidental, as coincidental or as miracle? It is left to your judgement.

Prof. V. L. Joshi

O O O

Gurudeo Ranade once said in conversation with a devotee that a spiritual aspirant must lead a simple life without show and sham and without any ostentation.

Prof. R. D. Ranade's Stand on Some Exaggerated Tendencies in Mysticism

Prof R D. Ranade occupies a unique place in the galaxy of mysticism not merely because he has enriched mystical literature through his various classical works but also because he has tried his best to free mysticism from the rusty chains of miracles, superstitions and exaggerations. However, our prime concern in this article is to reveal how Prof Ranade is opposed to certain exaggerated claims made by some saints (wittingly or unwittingly) over their mystical experiences. In order to know the views of Prof. Ranade regarding this our discussion centres round three vital issues: 1) Does mystical experience go on increasing day after day ? And is it possible for man to realize God completely ? The latter question is closely related to the former.

2) Have some saints introduced at times poetry in the account of their mystical realisation ?

3) Can one saint liberate all ?

1) God-realization is not an event but a process; it is a progressive realization. This doctrine of approximation is a characteristic feature of Prof. Ranade's philosophy. Prof. Ranade has no hesitation in taking a stand point different from those who believe that,

a) Mystical experiences grow day after day, and b) Man can realize God completely. Following are the statements made by Prof. Ranade to substantiate his stand point.

a) " .. .. Mirābai tells us that a spiritual experience once attained becomes the capital, which by its

use gives us compound interest and goes on increasing day after day : दिन दिन बढत सवायो It is infact a geometrical progression in spiritual experience about which Mirābai is speaking. To add a cubit to our spiritual stature, means infinite labour. Geo-physicists talk of the Himalayas as adding to their stature by two feet per year. Not less difficult is the process of adding to our spiritual stature without continuous labour and infinite pains".[1]

b) i) "..... Even the gods and demons could not fathom the depth of divinity. What of man-a puny creature? Why should he vainly boast of his knowledge ? Who is there that can say that he has realized God completely ? Here and there we come across a few persons who have attained only a particle or two of this Infinite Treasure. Why should a man, then be unnecessarily elated with this tiny attainment ?"[2]

ii) "What we find in the case of an aspiring mystic is that he goes on asymptotically approaching God. That is Jnānadeva's doctrine. Instead of there being a final and perfect identity between the mystic and God the mystic moves towards God; and we may say that he meets God at infinity. There is just a little difference between them. Just as there is difference between the moon of the fourteenth day and the full-moon of the fifteenth day, or just as gold of fifteen carats just falls short of gold of sixteen carats, to that extent only does the devotee fall short of full divine attainment. As one can distinguish between the sea and the river by the stillness and the motion of the waters, similarly in the case of God and devotee also we can make a slight distinction..... The reason for this approximation or asymptotic realization is the physical or the mental limitations of the mystic. So long as he has a body and a mind and has to live in the world, to that extent and till that time he must fall short of complete divine attainment."[3]

2) ..... Prof, Ranade feels that while narrating their brilliant photic experiences some saints have unnecessarily compared the same to the dazzling light of a crore of suns or moons. In the opinion of Prof. Ranade the saints should not introduce poetry in the account of their realization and have to be careful while explaining their mystical experiences such as eating, speaking, walking with God. The following two extracts from Prof. Ranade's works shed light upon this fact.

a) "..... The Kannada saints talk about Kotisurya Prabhe, ' dazzling light of a crore of suns'. Of course, it is rather an exaggeration, that is what I feel. Even if you see one sun, it is enough. Where is the necessity of seeing a crore of suns? That a brilliant light is experienced by the mysitc is all that Sarpabhusana wants to say ".[4]

b) " ..... It is said, however, that Nāmadev, the great Maratha saint had that experience when God used to eat with him, speak with him. The experience of God as walking with oneself is stressed by mystics of other provinces also, such as Purandardas, Sarvajna, Jagannāthadas and Tukaram. As to whether God can speak with us, eat with us or walk with us is a question which, we think, we had better leave to be decided between the saint and God. It is only they who can speak about the veracity of the experience; and other persons have nothing to do with it. The saint, however, must remember that he may not be charged with hallucination or illusion, and must beware that he does not introduce poetry in the account of his realization. "[5]

3) Prof. Ranade does not agree with the conception of sarva-mukti (liberation of all), as it breaks the law of sufficient reason. It is too much to believe that when one saint is born, the whole world is liberated. The parivāra-Mukti (the liberation of associates of the saint) as explained by Kabir is understandable, but Sarva-Mukti passes beyond our comprehension. In contrast with such a conception of

Sarva–mukti stands the conception of Eka-Mukti (the liberation of one). The Conception of parivāra-Mukti which Kabir is speaking takes a 'via-media' between Sarva-mukti and Eka Mukti. The Eka mukti and the Sarva-mukti are 'thesis' and 'antithesis' of which Parivāra-Mukti is the 'synthesis' The Sadguru, according to Kabir, is therefore one who liberates not merely himself, but also his associates. The associates of the saint in Leibnitzean fashion get the benefit of a spiritual vinculum (or bond) with him. Do not the iron filings catch up the power of the magnet? Do not the planets derive their illumination from the Central Orb? It is following some such line of argument that Kabir was able to say that on account of the presence and the power of God in him, he was able to save not merely himself, but all those who had been fortunate to come into spiritual communion with him.[6]

To Sum up : 1) Spiritual experience does not grow day after day, To have even a little progress in spiritual experience one must put in incessant efforts with infinite patience;

2) Man does not hope to attain completely to God-hood on account of his bodily and other limitations;

3) Suffice it to say that mystics experience the brilliant divine light. Prof. Ranade sounds a note of warning to those who give the impressions of hallucinations and illusions, while expressing their certain experiences of eating, speaking, walking with God, etc-

4) The conception of Sarva-mukti breaks the law of sufficient reason unlike the conception of Parivāra-Mukti. The conception of Parivāra-Mukti is golden mean between two extreme conceptions of Eka-Mukti and Sarva-Mukti.

Mr. K. B. Dabade

Foot Notes

1 Ranade R. D. Pathway to God in Hindi Literature ; Adhyatma Vidya Mandir, Sangli, First Edition 1954 p. 193.

2 Vide Sangoram K. D. and Deshpande M. S. (eds.) Jubilee Souvenir Vol. I; Academy of Compartive Philosophy & Religion, First Edition, p. 238.

3 Ranade R. D The Bhagavadgita as a Philosophy of God-realization. Nagpur University, Nagpur. First Edition, 1959. p. 71.

4 Ranade R. D. Pathway to God in Kannada Literature; Published in Collaboration with the Karnatak University, by Bharatiya Vidya Bhavan, Chowpaty, Bombay, First Edition, 1970, p 234.

5 Ranade R D. Pathway to God in Hindi Literature, Adhyatma Vidya Mandir, Sangli, First Edition, 1954, pp. 209-10.

6 Vide op cit, p. 264.

X X X

* Virasaivism is Philosophy which teaches about Supreme experience - 'Shivānubhava' by the worship of *'Guru-Linga-Jangama'*.

X X X

* "Thou art not present in those who have no heart-lotus (within)... ..."

— Akkamahādevi

X X X

ईश जीवयोर्वेष धीमिदा ।
सत्स्वभावतो वस्तु केवलं ॥ २४ ॥

"Between God and Jiva the difference is only regarding attributes and knowledge. By their essential nature as Sat they both are absolute Brahman alone."

Stanza 24; 'Upadesha Sāra' of
Bhagawan Sri Ramana Maharshi
—Translated by Sri Viswanath Swamy

Cockroach - A Symbol

It is a novel idea of the author, who has tried in this article to highlight the evil in man —Ed

It is certain that no one on this earth would deny the existence of this mysterious creature. While cottages are infested with it, even the sophisticated continental hotels are no exception. One in a million may deny the existence of this creature. No. He is wrong. He might have the feeling that he has got rid of it from his citadel.

Of what colour these creatures are ? Well it, varies from dark brown to cream colour when they have cast off their slough. All of them are smooth while some others have a neatly distributed lines spots like that of a tropical python. Well colour is no mark of distinction, say, of superiority or inferiority. The unique and binding feature of the cockroaches is their nature of defiance-defiance of man and his machinery to put an end to the creatures. There is no human being in the world future, who has not expressed his feelings from slight sense of irritation, a severe sense of shock excitement and anxiety, at the sheer adamance and defiance of this little yet mysterious creature.

How true the observation of the zoologists is ! If there were to be a nuclear explosion, the only possible creature to survive the blast and the consequential radiation would be a cockroach While the citadels, places and sky - scrapers are levelled to earth, while kings and queens, dukes and duchess, paupers and the prestigious meet the dust, the cockroach would emerge from the rubble, even through the shattered bones, and boats of its mysterious way of survival. Man ! Boast not of your achievements, - you might have gone to the moon, your space crafts might have crossed the solar system and may be peeping at the far off super-clusters, leave aside killing, man, you cannot even trace my hiding place, cockroach seems to say.

So confident! Why? because man cannot trace its whereabouts. The moment he declares, that he was atlast traced, and attempts to pull it out, to his dismay, the cockroach has already shifted swiftly to another crevice of which man is unaware - unaware of its place and, unaware of its stealthy and swift movements.

What a shame! Man can fathom the depths of oceans, and, scale the heights of mountains! What else? Man can break an atom and create a canon. Such a man can he express his helplessness? No. He cannot. He is a man. He has kept his struggles on. What has he done so far, towards the perdition of this tiny yet challenging creature? Should he pull off its legs? Cockroach says, still I can fly if not crawl." Should he pluck its wings? With a mocking smile on its face it appears to say, "Man I can crawl as fast as I can fly." Should be cut into two? That is also in vain, for cockroach survives even without its abdominal portion. Look, there, the creature is crawling with only fore legs - and lo it has already disappeared, while man is just basking, in the warmth of this instantaneous glory. While basking, he is unaware of the other half protion of the creature. That little moment of unawareness is enough for it - and. it gets a new lease - and the activities will be resumed on warfooting. How can one belittle man's potentiality and potential resources? See he invents new and powerful poisons and sprays. Oh, these sprays! The spray falls on the smooth and shiny surface of its back, and the tiny droplet of poison has slipped off this man. Bad, Sad of man, isn't it?

Who can dare say he has failed? Don't you know he is equipped by nature with a great power called intellect? How if the cockroach is starved? That means death is certain. Oh, so simple, is n't it? The whole kitchen is cleared off food stuff - cockroach sitting in the mysterious crevice moving its antennas hither and thither says - dear man, you may take away every edible thing, atleast you will leave behind some wooden planks on the shelf, I shall feast on

that-what? you will take away that too? Then I shall live on the dust, and the bricks or even mortor would do. You are planning to take away that too? O Man, my dear man I can survive on air! But, remember, you are putting everything in bad shape. You will create chaos, and the equilibrium would be shattered-never to return. You will leave your house in such a shape that is beyond repair or renovation, warns the little creature.

Helpless and desperate at the dubious ways of surviving tricks of this mightily mysterious creature, and desperate to finish it off, man hits hard on the head, and the creature lies dead. Before it could breathe its last cockoach has this dismal warning - "Man never have the impression that you have done away with me. You are badly mistaken. You are under illusion. Wait for a while, you will notice the progeny that I have left behind me in the holes and cracks and crevices of your house. Do you feel you are freed from me?" What it uttered came true. Even as he is giving a sigh of relief at the apparent victory over the insect, he feels the same old abominable movements and crawlings in the dark caves and holes of his house.

He is equally adament as the creature. The past has not made him wise. He is equipping himself with newer and more sophisticated weapons and gadgets, to keep the struggle on As this drama went on, there stood a different person, smiling at this madness of man, neverthless he is all sympathy for him. That person asked the man - why are you bent upon killing it? Instead you study its nature, its activities, the time and occasions it resumes its activities, without waiting for this man's response, he continued; first nature of cockroach is-it is a nocturnal creature-so darkness and night are its blood. Let your house be flooded with light. Second, but very important is, this insect works only when you are not awake. Keep vigil. That means you are awake. Thirdly the cockroach's haven is the narrow creeks and crevices, dark and dingy holes, for that matter any man - made structures and frameworks, except an open

ground. Such a place is a heaven for it. It thrives there, for its security is guaranteed. None on this earth could eliminate it. No, not even Napolean or Hitler, Stalin or Babar, "What shall I do then ?" asks the man. "Have patience" told the voice. "Widen the creeks, cracks, and crevices, and enlarge the frame works and structures - Enlarge them to such an extent that there is a sense and feeling of openness."

Whither gone the cockroach ? It is not to be seen. How can you expect it to survive Sir, while there is light, openness and, above all the master of the house is awake ?, Where has the creature gone ? Man, that is none of your business, for you can neither know nor try to know what and whereabouts of the cockroach. Now it has dissolved into OPENNESS & LIGHT. It has dissolved quite mysteriously.

Shri. M. V. Bagi

O O O

निद्रा जाग्रन्मध्य भागे संविद्भेदांतरे तथा ।
मध्ये संविद्वेद्ययोश्च सूक्ष्मबुध्याभिलक्षय ॥ ९४ ॥

Tripura Rahasya; Verse, 94; Ch IX.

Realise with a still mind the state between sleep and wakefulness, the interval between the recognition of one object after another or gap between two perceptions.

Welcome to Gurudev Ranade Mandir !

O ye, dear devotees of Truth,
And men of Science and religion,
Welcome to Gurudev Mandir !

The Lord of Truth, Peace and Grace, beckons the ardent devotees to His holy shrine, the Mandir, to bask in the sunshine of divinity. Like Mother, He calls the children to His bossom of Heart, and showers mercy and compassion. The loving master of learning, erudition and meditation, the master 'par excellance', is the only haven of peace to people of inward search. India is a holy land of masters like Sri Aurobindo, Sri Parama Hansa, Sri Ramana Maharshi and host of other sages, who speak the language of highest mystical experiences. Gurudev Ranade has blessed his dearest devotees with simple path of God and Grace, through his rich discourses, talks and publications. To commemorate the life and works of learned professor-cum-saint Sri Gurudev Ranade, there stands aloft on Hindwadi hillock, a towering Mandir.

All are welcome to Gurudev Ranade Mandir :

This is not a propogandist philosophy for the simple truth of Mahatma is open book, and transparency of mind. Only for some time a devotee, troubled by inbuilt vāsanas and scepticism, cannot reach out bravely to the benvolence of Master Gurudev Ranade. Those pious elderly devotees who spent the glorious moments of spiritual happiness in proximity of Gurudev, testify to the fact that the child-mind is delighted in the company of mother-like love of Master. Adding to mother's love and care there is shining wisdom of Gurudev, which shows a clear path of truth amidst all the "encircling gloom". To welcome you, dear reader, to the

open cool pool of peace ie. Gurudev Mandir, is not necessary as a propaganda or publicity. Write we must, and speak we must. to only voice our deepest introspections, to listening mind. After knowing all about Gurudev Ranade, a devotee is required to keep silent rejoicing in the inner heart-lotus and yogic (psychic) centres.. Mind, if engrossed in worldly matters, needs an occasional stimulation to wake up from a "dogmatic slumber". That is all the purpose of institutiona programmes of spiritual works and publicity. As shown in sequel, one has to be very clear about the effect of noble visit to master's place, without being lost in the cogmire of samsara, with perversions and sickness of mind. Be alert and watchful after the sacred moment of ' Darshana ' of Ghrudev Ranade.

For the initiated and also for pure devotees, there is touch of Grace of Master, Gurudev Ranade, as they are mentally and socially bound by the bonds of relationship. But the laymen may move out nonchallantly and uncautiously as they are untouched by grace and religiosity. Psychologically speaking the men of devotion are in the inner zone of Heart and psychic influences, and are continuously led by the message of spiritualism. But the effect ef influence of Grace is also felt by laymen, who, in proximity of the Master in Mandir, enjoy the unparalleled experience of peace and tranquillity. Those hallowed places, sanctified by the spiritual masters, are places which show the living presence of sages like Sri Ramana Maharshi or Sri Gurudev Ranade, for in the spiritually exalted ' paramahansa ' stage, there is effulgence of pure Light. Many are the instructions of Gurudev, and vast is the literature of teachings, which guide the majority of his devotees, through all problems of religion, yoga and soiritual Sādhana. "O God save me from the adept and the Yogis ", one has to exclaim, if caught in the magical spell of lower achievement. But the high priests of spiritualism like Gurudev and Sri Raman Maharshi are rational, mystical and also are with us, here and now.

To know the masters is not simply to read their writing, and dia:ogues with devotees, but it is also a lofty goal of

inward peace and outward harmony with all aspects and manifestation of nature. Man reconciles with his inner self and the outer manifest creation, in an intelligent and enlightened way to find the highest finale of evolution in Pure Heart awareness. Yoga too leads through Sahasrar to the ultimate achievement in pure awareness 'quo' pure existence In a cursory view of yoga, or in general penumbra of spiritual light, men worship Light, and sound or awareness in Sahastrāra as the highest meaning of realisation-Shiva-consciousness. The words reach a fringe of inner pure awareness. either as the stages of 'parā' and 'pasyanti' or as vibrations of OM in yogic centres; but beyond the region of words and psychic experiences and also beyond the realm of I'ness and soul there shines the absolute light of pure awareness, known very clearly to Upanisadic sages like Gurudev Ranade, but not expressed explicitly in words or in talks with devotees. Look within; and find the master's Grace as Self Himself ! This is the specitic meaning of visit to Gurudev.

Visit and Aftermath : That means after a visit to sacred place of OM within, and after the knowledge of "Pathway to God", there is the unspeakable 'ultima Thule', the unknown, and unknowable truth of Self-knowledge. After such meaningful visit to Awareness the real Mandir of Gurudev both within and without-there is an enduring experience of subtle awareness, which is "Ananwāgatam" (अनन्वागतम) and is untouched by worldly problems and mental perversions. Oh, ye devotees of Truth, come ye soon to enjoy the supreme joy of OM, within.

There is a gradual evolution of devotee through inner purification from chanting puja. singing, praying and meditation. The holy name, and mantra take the devotee to exuberance of inner awareness and psychic awareness The Mother is experienced as awareness by some devotees and Sound is experienced by others who are chanting the holy Mantras. These experiences are neither denied in spiritualism of Gurudev, nor are they limiting the experience of pure

awareness of self. Gurudev Ranade touches the inner being of man after all stages of inwardness, introspection and meditation. So the aftermath of holy visit to the Gurudev Mandir, is the mental serenity and balance, the power of universal love, and the realisation of ever realised state of Absolute Self. Guru's Grace is richness of pure awareness. Religion shines as the pure knowledge of Self and expanse of pure awareness.

Grace sans words : Ages have passed; and the the inner sweetness of pure awareness continues to pour down the Grace of Guru, not in words or ideas, but in a real way. Words are prelude to Grace; and Grace is pure awareness of Self–realisation. These words of welcome are not expression from without, but they are experiences within. This is Grace sans words-sans ideas-Grace of God and Gurudev to dearest devotee. ' You are dear devotee of mine, and I shall show you the secret of Truth and the secret of all secrets,' says in brief Lord Krishna in Bhagavadgita. The ' Guhyatamam ', (गुह्यतमं) the most secret of all truths is the vast expanse of truth of Self-awareness! Mind is powerlesswords are meaningless; and the sacred mantras glow in fullness of light, illuminating the ' pathway to God '. Gurudev Ranade takes you deep within the secret chamber of words and ideas to the very altar of silence and sublime beauty of inner awareness-The fullness and fragranee of inner Self ! So you are welcome to the altar of truth in the inner part of Gurudev Mandir !

The scriptures like Tripura Rahasya, Kaivalya Navneet, Pathway to God, Astavakra Samhita, Yoga Vāsista, Bhagavadgita, Ribhu Gita-all proclaim in single voice that the Lord is seated in Heart temple and His dearest devotee, the mind, is gentlv called there in ! This is the purport of Master's teachings and precepts.

Therefore, welcome to inner sanctrum sanctorum of Gurudev's Graceful ' Hridaya Mandiram ' – The pure

awareness of Heart-Lotus ! Once in the ocean

of Guru's Grace and wisdom, our mind is settled

in Mandir - Mind is forever 'At Home' with Himself !

In a normative way, an ardent devotee of Gurudev, says as follows :

" Come one, come all;

Gurudev Mandir gives you call.

Meditate and pray in Mandir's Sanctum;

And reach your life's 'Summum Bonum'. "

Prof. T. F. Bidari

O O O

शनैः शनैरुपरमेद् बुद्धया धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा नकिंचिदपिचिन्तयेत् ॥

Gita, Verse 25; Ch. VI

"He should through gradual practice attain tranquillity; and having established the mind in God through reason controlled by steadfastness, he should not think of anything else. "

Book Review

(1)

SIGNIFICANT STORIES FROM THE UPANISHADS *by Swami Brahmanandendra Saraswati*, Published by the author. 19, 39A Cross, 4th T. Block, 11th Main, Jayanagar, Bangalore. Price : Rs. 10/-

Thirteen stories are selected from the different Upanishads and their substance appears in this book. In the story of Nachiketa, Yama supplies an answer to the query of Nachiketa, to let him know if there was the Atman, the Self, apart from the body, senses and mind, and what happens to the Soul after the fall of the body. In another story, satyakāma approached Goutama for initiation in Brahmacharya and told him the truth that he was son of Jabala. This love of truth impressed Goutama, who initiated Satyakāma in Brahmacharya. In the end, Goutama gave him knowledge of Atman or Brahman. In a third story, Bhrigu approached his father Varuna and requested him to give him knowledge of Brahman, ultimate Reality. The father asked the son to practice penance and learn the truth for himself. After his penance, whenever the son approached the father, he told his son that matter, life, mind and intellect could not be Reality, and the intuitive bliss is alone the Reality, the Brahman; All the 13 stories deal with Self, Atman or Brahman; and every reader, interested in spiritual life, would like to read them. Unfortunately the book contains several misprints, which could have been avoided with careful proof reading. If the book is brought out without any printing error, it will be worth possession and study.

J. V. P.

(2)

Myth and Symbols in Indian Art and Civilization.
By Heinrich Zimmer
Edited by Joseph Campbell
pp 248 Price Rs. 150 (cloth)
Rs. 90 (paper)
Published by
Motilal Banarasidass
41 U A, Bunglow Road
Jawahar Nagar, Delhi-110007

The sudden demise of the author Heinrich zimmer made it necessary for the editor Joseph Campbeil to take up the the task of rescuing from oplivion the unfinishod task left behind by the author. Without any reservation, I admit that it was a job worth the effort.

The title of the book doesnot clearly imply the profundity of the book. This book, undoubtedly, is a masterpiece which explains the myths and symbols used for the propagation of the spiritual knowledge of India.

The book starts by explaining the difference in the idea of time of the Eastern and western mind. The western mind believes in a strictly linear evolutionary idea of time where epoch making historical events keep the world always progressing and advancing. Whereas, in ' timeless ' India the wheel of birth and death is found valid not only to the life of an jndividual but also to the history of society and the course of the cosmos. This is a very pertinent point and has to be appreciated. It becomes all the more important especially when you realise that there did exist Atlantis and Harappa and Mohanjadaro and still you will not see the developments of those periods mentioned anywhere in the history of science or technology. It is as jf it never existed.

But in further explaining the cycle of yugas the author has depended on the calculations made during the Kali Yuga

which is the period of ignorance, and so has gone wrong. According to the modern interpretaions of Samhita of Manu we are now in the Dwapara Yuga, the present year being reing reckoned as 292 Dwapara. The details of the calculations are available in the book 'Holy Science' by Swami Sri Yukteswar Giri published by Self Realilzation Fellowship, California, It is also shown that the total period of one cycle of the yugas is only 24000 years and Kali Yuga is just 2400 years which ended exactly in the year 1700.

Probing the nature of the western mind the author further points out "We think of egos, individuals, lives and not Life. Our will is not to culminate in our human institutions the Universal play of nature, but to evaluate, to set ourselves against the play, with an egocentric tenacity."

Having imbibed the Indian psyche to a great extent the author is able to interpret the myths and show how the human being is unable to accept any reality that transcend the interpretative powers of his limited consciousness. He has developed the text very logically and the explanations are lucid.

Even with all these positive traits of the book, I still find it objectionable when the author says: "The device did not originate in India, but was imported, at an early period, from Mesopotamia." and in a later chapter: "The celestial beings of India either float through space without visible support or are carried by their vehicle. On the other hand, in ancient Mysopotamian art, winged divinities were the rule". That the device existed in Mesopotamia does not imply that the Indians copied it: Every human mind is capable of conceiving ideas on its own. Just that someone conceived the idea in Mesopotamia does not prevent an Indian from conceiving it. So it could as well be that the indians originated the idea. We have the example of Newton and Liebniz independently conceiving the idea of calculus. But even there we know that there was a tussle as to who should be credited for formulating calculus.

The tussle is unwanted. Both deserve the credit. An identical psyche of the author only makes him credit the Mesopotamian artist. That obviously is a rediculous thing to do especially when he has noticed that indians have not winged their divinities.

On the whole it is a highly useful book for anyone who would like to delve deep into the secrets of Indian Myths and symbols.

Prof. J. C. Haran

(3)

'A PANORAMA OF PERENNIAL PHILOSOPHY' : *By Swamy Brahmanandendra Saraswati,* Publisher : Swamy Bramhanandendra Saraswati of Brahmanandashrama Matti-koppa,P.O. Kalmane, Sagar Taluk, Shimoga, Dist : Karnataka, pages-117, Price Rs. 15/- only.

As the title suggests, it is a priceless pocket book of truth 'par excellence'-it is the manual of vedantic truth and transcendental reality of Atman. An erudite scholar and a saint blessed by Sri Ramana Maharshi and Ramakrishna Paramahansa, puts old wine in new bottles, giving a modern touch to the metaphysics of Indian Philosophy. There are episodes of Nachiketa anecdotes of sorrow and death-news "concepts of psychology," and interesting instructions of Gita and Indian scriptures. It is a march of mind, from jungle life to frontiers of soul. "What a big stride from Darwin and Freud ! Truly Jung was a remarkable visionary, a rare luminary in the firmament of philosophic thought." (Vide p 22)

There are seven Chapters covering a wide range of topics-Evolution of soul, Immortality of soul, adorations of God, the Secret...of Upanisads, yoga Samadhi etc., and the topic : Is God embodied, touches on interesting question of general readers. With wide knowledge of Gita, Upanisads

and western metaphysics, the author who is a Saint and Sevant, gives an enlightened treatment of Atman and Reality. Blessed readers feel the touch of Grace, under the influence of sages and scriptures of Indian Darshana. Swamiji voices a great message to people who believe in Indian Mysticism, yoga and jnana yoga (Meditation). The Atman, the reality shining in Heat Lotus, is the ocean of bliss, awareness and existence. The Upanisadic thought of cosmic principle- 'Thathpurushaya Vidmahe' (Vide p. 86) 'we apprehend that cosmic principle' is clearly explained by Swamiji. Apart from the innumerable quotable mantras of Upanisads, there is a clear reference to Jung's psychology. "The psychic changes in Man" are clearly recognised by the famous psychologist-Carl Jung. (Vide p 22). This way-in a comparative way-the essence of Ātmic Philosophy of India is lucidly brought in a brief account of Yoga Samādhi : the fulfilment of yoga, in the last chapter. Readers of this precious book are easily impressed by the lucidity of thought, message of Atimānasa and also the masterly expressions and literary style of the Author. As Ramana Maharshi shows, Jnāna path the path of wisdom, is the essence of Indian spiritualism, and philosophy of self-inquiry. Although there are many publications in Upanisadic thought of seers, we rarely find the touch of Master's Grace there in But Sādhakas of inquiry and self-knowledge, "following meditation and yoga, and experiencing Samādhi" attain fulfilment of life. Yāgnavalkya's instruction on beatific peace and freedom show the last phase of yogic realisation, according to the author. It is thus a beautiful panorama of peaceful land of self.

– Prof. T. F. Bidari

(4)

'ATIMĀNASAYOGA' *formed by Swamy Brahmanandendra Saraswati* of Mattikoppa is in Kannada Language, and is published by Sri Brahmānandāshram, Yoga Vedanta Mahavidyāpeetha, Mattikopp, Post : Kalmane, SAGAR (Karnataka), Pages : 82 and price Rs. 20/- only

On Patanjali Yoga, there are scores of writers in modern times as it has captured the heart of many men and women, who are eager to improve mental health. Swamy Brahmānandendra, an erudite scholar in Sanskrit and Economics, holds M. A, Degree with distinction, and is initiated into the path of Yoga by H. H. Shri Sachidānanda Saraswati Swamiji of Holenarasipur. He is conducting yoga classes in India and abroad, as an authority on transcendental meditation (i e. yoga beyond mind-'Atimānasa'). He writes from his sublime experience of Sahaja Yoga, and spiritual ecstacy, overcoming the Ādhi and Vyādhi-the mental and physical ailments. Hence readers of this small yet informative book, are sure to tread the holy path of internal purification.

At a first glance a reader may feel insufficiency of Yogāsana sketches, and Yoga discussions in Chapter one, and eight in the book, which contains 9 chapters in all; but after a deeper understanding of Sahaja Samādhi and Atimānasa Yoga in the last chapter, the reader is delighted with the words of experience and wisdom. Therefore we as readers are thankful to publishers and to the author, Yogi Swamy Brahmānandendra Saraswati.

There are sketches of thirty five Yogāsanas, and twelve postures of Yogāsana, which are elucidated clearly with af bearing on hygiene, in Chapter 3 which concludes with a discussion of chief Mudras of Atimānasa Yoga. Then follow Chapters on pranayama and pratyahara, which is treated as equivalent of Yoganidra (Yogic slumber). There is special discussion on internal meditation. There is a brie

account of sound upāsana (Nāda Yoga) mentioning parā, pasyanti, Madhyama (not mentioned as Vāk) Vaikhari. The examples of sound and melody of Lord Krishna as mentioned in Bhāgavata are meaningfully cited in Chapter eight. The brief account of hygiene, Sādhana and Yoga practice, concludes with an illuminating account of effort - less Yoga - sahaja Yoga, in chapter nine, in which there are agpropriate English equivalents, ' et passim ', and quotations from ' Yoga sutra '. This book is really mental and spiritual food for aspirants. With greetings to the holy persons responsible for this publication, I close the review wishing all peace and mental health to readers of this book, which in a short span of space has revealed all fundamentals of Patanjali Yoga - sutras. The readers are slowly led forward by the sacred mantras and prayers, on the path of jnāna-- the wisdom of SELF !

Prof. T. F. Bidari

O O O

Sri Rāma is kindness, Krishna is Love, and Paramahansa, in Jnāna Bhoomika, is the final stage of wisdom : ' Sri Ramkrishna Paramahansa ' is a term which Combines all these qualities of kindness, Love and wisdom in Single expression.

Academy of Comparative Philosophy & Religion, Belgaum.

Report for the quarter (Upto 10-3-1992)

The Punya-tithi of Shri Amburao Maharaj was celebrated on 11-1-1992 and that of Shri Bhausaheb Maharaj on 9-2-1992 A good number of Sadhakas were present on both the days, and they spent all their time in intensive meditation Bhajan and Arati. After distribution of prasad, they left the Mandir.

P. P. Shri Ganpatrao Maharaj, Kannur, paid a visit to Gurudev Mandir on 24-2-1992 in the evening. The local trustees were present. A few of his disciples were also present. Shri Metrani, Chairman of the Trust, received the Maharaj and they went to the sanctum sanctorum, where Gurudev Ranade's bust is installed. After ārati and prasad, the Maharaj was requested to address a few words of advice to the audience. The Maharaj spoke for about 10 minutes, and thereafter he was led to the office of the Trust. The Maharaj had a talk with the trustees; and Shri Metrani then presented two of the publications to the Maharaj. He then left the Mandir, blessing all who had assembled.

Dr K. V. Parmekar, a Senior Medical Practitioner of Belgaum, has his bungalow to the north of Gurudev Mandir. A small compound wall was constructed by us on that side; and it was decided to put the old barbed wire on that wall to raise the height to about 6 or 7 feet. Dr. Parmekar, however, came forward and offered new barbed wire, valued at Rs. 2000/- for the purpose, and suggested to dispense with the old barbed wire. We accepted his offer with gratitude. His sympathetic and generous attitude towards the Gurudev Mandir is worth emulating for the devout citizens of Belgaum.

Donations were received as follows :

1 Smt. Asha Arun Nargundkar, Belgaum Rs. 1001-00
2 Sri. V. M. patkar, Belgaum Rs. 101-00

We are grateful to the above donors for their help to the trust.

We have decided to celebrate the Punya-tithi of Shri Gurudev Ranade for five days from the 2nd of June to 6th June, this year, as usual. Sādhakas from outside desirous of attending the punya tithi celebrations, would do well to inform the Manager a few days in advance. Arrangements for their lodging and boarding will be made in the Gurudev Mandir from the 1st of June, 1992.

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